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BACON, FRANCIS



# Essaies.

Religious Me-  
ditations.

Places of perswasion  
and dissuasion.

Scene and allowed.



LONDON

Printed for Humfrey Hooper  
and are to bee solde at the  
blacke Beare in Chaun-  
cery lane. 1598.

## Essaies.

1. Of studie.
2. Of Discourse.
3. Of ceremonies, & respects.
4. Of followers and friends.
5. Of Sutors.
6. Of expence.
7. Of Regimēt of health
8. Of Honor and reputation.
9. Of Faction.
10. Of Negotiating.

To M. Anthony Bacon  
his deare brother.



Loving & beloved  
Brother, I doe now  
like some that have  
an Orcharde ill  
neighbored, that gather their  
fruit before it is ripe, to pre-  
uent stealing. These frag-  
ments of my conceits were  
going to print: To labour the  
stay of them had beene tron-  
blesome, and subiect to inter-  
pretation: to let them passe  
had beene to adventure the  
wrong they might receyue by  
vntuue Coppies, or by some  
garnishment, which it might  
please any that should set them  
forth to bestowe vppon them.  
Therefore I helde it best dis-  
cretion to publish them my  
A 2 selfe

## The Epistle

selfe as they passed long agoe  
from my pen without any fur-  
ther disgrace, then the weak-  
nesse of the Author. And as I  
did neuer hold there might bee  
as great a vanitie in retyring  
and withdrawing mens con-  
ceites (except they bee of some  
nature) from the worlde, as in  
obtruding them: So in these  
particulars I haue played my  
selfe the Inquisitor, and finde  
nothing to my understanding  
in them contrary, or infectious  
to the state of Religion, or mā-  
ners, but rather (as I suppose)  
medicinable. Onely I disliked  
now to put them out, because  
they wil bee like the late new  
halfe pence, which though the  
siluer were good, yet the peeces  
were



### Dedicatory.

were smal. But since they wold  
not stay with their master, but  
would needs trauaile abroad, I  
haue preferred the to you that  
are next my selfe, dedicating  
them, such as they are, to our  
lone, in the depth whereof ( I  
assure you ) I sometimes wish  
your infirmitie translated up-  
on my selfe, that her Maiestie  
might haue the seruice of so  
active and able a minde, & I  
might be with excuse confined  
to these contemplations & stu-  
dies for which I am fittest, so  
commend I you to the preservatiō  
of the diuine Maiesty. From my  
Chamber at Grayes Inne, this  
30. of Ianuary. 1597.

Your entire louing brother

Franc. Bacon

A 3      ESSA-

# ESSAIES.

## *Of Studies.*



Studies serue for pastimes, for ornaments, and for abilities. Their chiefe vse for pastime is in privatenesse and rettyring: for ornament is in discourse, and for ability is in iudgement. For expert men can execute, but learned men are fittest to iudge or censure

To spend too much time in the is both, to vse them too much for ornament is affectation: to make iudgement wholly by their rules, is the humour of a Scholler They perfect *Nature*, and are perfected by experience. Craftie men contemne them, simple men admire them, and wise men vse them: For they teach not their owne vse, but that is a wisdom without them: and aboue them wonne by obseruation. Reade not to contradict,

### *Of Studies.*

*I*

tradict, nor to belieue, but to waigh and consider. Some books are to bee tasted, others to bee swallowed, and some few to bee chewed and digested. That is, some bookes are to be read onely in partes : others to be read but cursorily, and some fewe to be read wholly and with diligence and attention. Reading maketh a ful man, conference a ready man, and writing an exact man. And therefore if a man write little, he had neede haue a great memory : if he confer little, haue a present wit, and if he reade little, he had neede haue much cunning, to seeme to know that he doth not. Histories make men wise, Poets wittie, the Mathematikes subtil, naturall Philosophy deep, Morall graue, Logike and Rhetoricke able to contend.

### *Of Discourse.*



Some in their discourse desire rather commendation of witte in being able to hold all arguments

A 4

### *Of Discourse.*

argumentes, then of iudgement in discerning what is true, as if it were a praise to know what might be said, & not what shold be thought. Some haue certain common places and Thea. mes wherein they are good, and want varietie, which kind of pouertie is for the most part tedious, and now and then ridiculous. The honorablest parte of talke is to giue the occasion, and againe to moderate & passe to somewhat els. It is good to varie & mixe speech of the present occasion with argument, tales with reasons, asking of questions, with telling of opinions, & iest with earnest. But some things are priuiledged from iest, namely religion, matters of state, great persons, any mans present businesse of importance, & any case that deserueth pittie. Hee that questioneth much shall learne much, and content much, specially if he apply his questions to the skill of the person of who hee

## *Of Discourse.* 2

he asketh, for hee shall giue them occasion to please themselves in speaking, and himselfe shall continually gather knowledge. If you dissemble sometimes your knowledge of that you are thought to know, you shall be thought another time to know that you know not. Speech of a mans selfe is not good often, and there is but one case, wherein a man may commend him selfe with good grace, & that is in commending vertue in another, especially if it be such a vertue, as whereunto himselfe pretendeth. Discretion of speech is more then eloquence, and to speake agreeably to him, with whom we deale is more then to speake in good words or in good order. A good continued speech without a good speech of interlocution sheweth slownesse: and a good reply or seconde speech without a good set speech sheweth shallownesse and weakenesse, as wee see in beastes, that those that are weakest in the courte

A 5 are

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### *Of Ceremonies*

are yet nimblest in the turne. To vse too many circumstances ere one come to the matter is wearisome, to vse none at all is blunt.

### *Of Ceremonies and Respects.*



**H**E that is only reall had neede haue exceeding great parts of vertue, as the stone had need bee rich that is set without foyle. But commonly it is in praise as it is in gain. For as the prouerbe is true, *That light gaines make heauy purses*: because they come thicke, whereas great come but now and then, so it is as true that small matters winne great commendation: because they are continually in vse & in note, whereas the occasion of any great vertue commeth but on holy dayes. To attaine good formes, it sufficeth not to dispise them, for so shall a man obserue them in others, and  
let

let him trust himself with the rest, for if he care to expresse them hee shall leese their grace, which is to be naturall and vnaffected. Some mens behauiour is like a verse wherein euery fillable is measured. How can a man comprehend great matters that breaketh his mind too much to small obseruations? Not to vse Ceremonies at all, is to teach others not to vse them again, & so diminish his respect, especially they be not to be omitted to strangers & strange natures. Amongst a mans pieres a man shalbe sure of familiaritie, and therefore it is a good title to keepe state: amonge a mans inferiors one shall bee sure of reuerence, and therefore it is good a litle to be familiar. He that is too much in any thing, so that he giue an other occasion of satietie, maketh himselfe cheape. To apply ones selfe to others is good, to be with demonstration that a man doth it vpon regard, and not vpon facilitie. It is a good precept generally

### *Of followers & friends.*

generally in seconding another : yet to adde somewhat of ones owne, as if you will graunt his opiniõ, let it be with some distinction, if you will follow his motion: let it be with condition: if you allow his counsell, let it bee with alleading further reason.

### *Of followers and friends.*



Ostly followers are not to bee liked, least while a man maketh his trayne longer, hee make his winges shorter: I reckon to be coltly not the alone which charge the purse, but which are wearisome and importune in sutes. Ordinary following ought to challenge no higher conditions then countenance, recommendation and protection from wrong.

Factionous followers are worse to be liked, which follow not vpon  
on



### *Of followers & friends. 4*

on affection to him with whome they range themselues, but vpon discontentment cōceiued against some other, wherevpon commonly insueth that ill intelligence that wee many times see between great personages. The following by certaine States answerable to that which a great person himselfe professeth, as of Soldiers to him that hath beene imployed in the warres, and the like hath neuer beene a thing ciuill, and wel taken euen in Monarchies, so it be without too much pompe or popularitie. But the most honourable kind of following is to bee followed, as one that apprehendeth to aduance vertue & desert in all sortes of persons, and yet where there is no eminent oddes in sufficiencie, it is better to take with the more passable, then with the more able. In gouernment it is good to vse men of one rancke equally, for to countenance some extraordinarily, is to make them insolent, and the rest discontent,  
because

### *Of followers & friends.*

because they may claime a due. But in fauours to vse men with much difference and election is good, for it maketh the persons preferred more thankfull, and the rest more officious, because all is of fauour. It is good not to make too much of any man at first because one cannot hold out that proportion. To be gouerned by one is not good, & to be distracted with many is worse: but to take aduite of friendes is ever honorable: For lookers on many times see more the gamesters, & the Gale best discovereth the hill. There is little friendship in the world, and least of all between equals, which was wont to be magnified. That that is, is betweene superiour and inferiour, whose fortunes may comprehend the one the other.

### *Of Sutors.*



Any ill matters are vndertaken, and many good matters with ill minds. Some embrace

### *Of Sutes.*

5

brace Sutes which neuer meane  
to deale effectually in them. But  
if they see there may be life in the  
matter by some other meane,  
they will be content to winne a  
thanke, or take a second reward.  
Some take hold of Sutes only for  
an occasion to crosse some other,  
or to make an information, wher-  
of they could not otherwise haue  
an apt pretext, without care what  
become of the Sute, when that  
turne is serued. Nay some vnder-  
take Sutes with a full purpose to  
let them fall, to the end to gratify  
the aduerser party or competitor.  
Surely there is in sort a right in e-  
uery Sute, eyther a right of equi-  
tie, if it be a Sute of controuersie:  
or a right of desert, if it be a Sute  
of petition. If affection leade a  
man to fauour the wrong side in  
iustice, let him rather vse his  
countenance to compounde the  
matter then to carrie it. If affec-  
tion leade a man to fauour the  
lesse worthy in desert, let him do  
it without deprauing or disa-  
bling

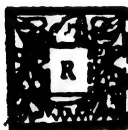
### *Of Sutors.*

bling the better deseruer. In Sutes a man doth not wel vnderstande, it is good to referre them to some friend of trust and iudgement, that may report whether hee may deale in them with honor. Sutors are so distasted with delays and abuses, that plaine dealing in denying to deale in Sutes at first, and reporting the successe barely, and in challenging no more thanks then one hath deserued, is growen not only honorable, but also gracious. In Sutes of fauour the first comming ought to take little place, so farre forth consideration may bee had of his trust, that if intelligence of the matter coule not otherwise haue beene had but by him, aduantage bee not taken of the note. To be ignorant of the value of a Sure is simplicitie, as well as to be ignorant of the right thereof is want of conscience. Secrecie in Sutes is a great meane of obteyning, for voycing them to bee in forwardnesse may discourage

### *Of Expence.* 6

rage some kinde of Sutors, but doeth quicken and awake others. But tyme of the Sutes is the principall, tymeing I say not onely in respect of the person that shold graunt it, but in respect of those which are like to crosse it. Nothing is thought so easie a request to a great person as his letter, and yet if it be not in a good cause, it is so much out of his reputation.

### *Of Expence.*



Riches are for spending, and spending for honour & good actions. Therefore extraordinary expence must bee limited by the worth of the occasion, for voluntarie vndoing may bee as well for a mans countrey as for the kingdome of heauen. But ordinary expence ought to bee limited by a mans estate, and gouerned with such regard, as it bee within his compasse

### *Of Expence.*

compass, and not subiect to deceit and abuse of seruants, & ordered to the best shew, that the Billes may bee lesse then the estimation abroad. It is no baseness for the greatest to descende and looke into their owne estate. Some f reare it not vpon negligence alone, but doubting to bring themselues into melancholy in respect they shall find it broken. But *woundes cannot be cured without searching.*

He that cannot looke into his owne estate, had need both chuse well those whom hee employeth, yea and change them often. For new are more timorous and lesse subtle. In clearing of a mans estate he may as well hurt himselfe in being too suddaine, as in letting it runne on too long, for hasty selling is commonly as disadvantageable as interest. He that hath a state to repaire may not despise small things: and commonly it is lesse dishonourable to asbridge pettie charges, then to stoupe

### *Of Regiment of health. 7*

stoupe to pettie gettings. A man  
cu ht warily to beginne charges,  
which once begunne must conti-  
nue. But in matters that returne  
not, hee may bee more magnifi-  
cent.

### *Of Regiment of health.*



Here is a wisdom  
in this beyonde  
the rules of Phi-  
sicke. A mans  
owne obseruatiō  
what hee findes  
good of, and what hee findes hurt  
of, is the best Phisicke to preserue  
health. But it is a safer conclusi-  
on to say, This agreeth not well  
with me, therefore I will not cō-  
tinue it, then this, I finde no of-  
fence, of this therefore I may vse  
it. For strength of nature in youth  
passeth ouer many excesses,  
which are owing a man till his  
age. Discerne of the comming  
on.

### *Of Regiment of health.*

on of yeares, and thinke not to doe the same things still. Beware of any suddaine chaunge in any great point of dyet, and if necessitie inforce it, fit the rest to it. To bee free minded and chearefully disposed at houres of meate, and of sleepe, and of exercite, is the best precept of long lasting. If you sicke Physicke in health altogether, it will be too strange to your body when you shall neede it: If you make it too familiar, it will worke no extraordinary effect when sicknesse commeth. Despise no new accident in the body but aske opinion of it. In sicknes respect health principally, and in health action. For those that put their bodies to indure in health, may in most sickneses which are not very sharpe, bee cured onely with dyet and tendring. Physicians are some of them so pleasing and comfortable to the humors of the patient, as they presse not the true cure of the disease: and some other are so regular in proce-



### *Of Regiment of health. 8*

proceeding according to Art, for the disease, as they respect not sufficiently the condition of the patient. Take one of a middle temper, or if it may not be found in one man, compounde two of both sortes, and forget not to call as well the best acquainted with your body, as the best reputed of for his facultie.

### *Of Honour and reputation.*



He winning of Honour is but the revealing of a mans vertue and worth without disadvantage, for some in their actions do affect Honour and Reputation, which sort of men are commonly much talked of, but inwardly little admired : and some darken their vertue in the shew of it, so as they be vnder-valued in opinion. If a man performe that which hath

### *Of Honour*

hath not beene attempted before,  
or attempted and giuen ouer, or  
hath beene achiued, but not with  
so good circumstance, hee shall  
purchase more honour, then by  
effecting a matter of greater dif-  
ficultie or vertue, whe ein hee is  
but a follower. If a man so tem-  
per his actions as in some one of  
them he doe content euery facti-  
on or combination of people, the  
Musicke will bee the fuller. A  
man is an ill husband of his honor  
that entreth into any action, the  
failing wherein may disgrace him  
more, then the carrying of it  
through can honor him. Discrete  
followers helpe much to reputa-  
tion. Enuie which is the canker  
of Honour, is best extinguished  
by declaring a mans selfe in his  
ends, rather to seeke merite then  
fame, and by attributing a mans  
successes rather to diuine proui-  
dence and felicitie, then to his  
vertue or policie.

The true Marshalling of the  
degrees of soueraigne Honor are  
these.

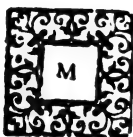
*and reputation.* 9

these. In the first place are *Conditores*, founders of States. In the seconde place are *Legislatores*, Lawgiuers, which are also called seconde founders, or *Perpetui principes*, because they gouerne by their ordinaunces after they are gone. In the thirde place are *Liberatores*, such as compounde the long miseries of ciuill warres, or deliuer their Countries from seruitude of strangers or tyrants. In the fourth place are *Propagatores*, or *Propugnatores imperii*, such as in honourable warres enlarge their territories, or make noble defence against inuaders. And in the last place are *Pater patria*, which raigne iustly, and make the times good wherein they liue. Degrees of honour in subiectes are first *Participes curarum*, those vpon whome Princes do discharge the greatest waight of their affaires, their *Right hands* (as we call them.) The next are *Duces belli*, great leaders, such as are Princes Lieutenants, and do  
them

### *Of Faction.*

the notable seruices in the wars.  
The third are *Gratiosi*, fauourites,  
such as exceede not this scantling  
to bee solace to the Soueraygne,  
and harmelesse to the people.  
And the fourth *Negotius pares*  
such as haue great place vnder  
Princes, and execute their places  
with sufficiencie.

### *Of Faction.*



Any haue a newe  
wisdomes indeed,  
a sonde opinion :  
That for a Prince  
to gouerne his e-  
state, or for a great person to go-  
uerne his proceedinges accor-  
ding to the respects of Factions,  
is the principall parte of policie.  
Whereas contrariwise, the chief-  
est wisdomes is eyther in ordering  
those thinges which are general,  
and wherein men of seuerall Fa-  
ctions do neuerthelesse agre, or  
in dealing with correspondence

to

*Of Faction.* 10

to particular persons one by one. But I say not that the consideration of Factions is to bee neglected.

Meane men must adheare, but great men that haue strength in themselves were better to maintaine themselves indifferent and neutrall, yet even in beginners to adhere so moderately, as he bee a man of the one Faction, which is possible with the other, commonly giueth best way.

The lower and weaker Faction is the firmer in coniunction.

When one of the Factions is extinguished, the remaining subduideth, which is good for a second. It is commonly seene, that men once placed, take in with the contrary faction to that by which they enter.

The Traitor in factions lightly goeth away with it, for while matters haue sticke long in ballancing, the winning of some one man casteth them, and he getteth all the thanks.

B

Of

## *Of Negotiating.*



**I**T is generally better to deale by speech then by letter, and by the meditation of a third then by a mans selfe. Letters are good when a man would draw an answer by Letter backe againe, or when it may serue for a mans iustification afterwards to produce his owne letter. To deale in person is good when a mans face breedes regarde, as commonly with inferiors. In choyce of instrumentes it is better to chuse men of a plainer sort that are like to doe that that is committed to them, and to report backe againe faithfully the successe, then those that are cunning to contraine out of other mens businesse somewhat to grace themselues, and wil help the matter in report for satisfactions sake.

It is better to sound a person  
with

### *Of Negotiating.*    **11**

with whom one deales a farre off,  
then to fall vppon the point at  
first, except you mean to surpriſe  
him by ſome ſhort queſtion. It is  
better dealing with men in appea-  
rite then with thoſe which are  
where they would bee. If a man  
deale with an other vpon condi-  
tions, the ſtart or firſt perfor-  
mance is all, which a man cannot  
reaſonable demande, except ey-  
ther the nature of the thing bee  
ſuch which muſt go before, or els  
a man can perſwade the other  
partie that he ſhall ſtill neede him  
in ſome other thing, or els that  
he be counted the honeſter man.  
All praſtiſe is to diſcouer or to  
worke: men diſcouer themſelues  
in truſt, in paſſion, at vnwares, &  
of neceſſitie, when they would  
haue ſomewhat done, and cannot  
find an apt pretext. If you would  
worke any man, you muſt eyther  
know his nature, and faſhions &  
ſo leade him, or his endes, and ſo  
winne him, or his weakenefſe or  
diſaduantages, and ſo aue him, or

**B 2**      *theſe*

### *Of Negotiating.*

those that haue interest in him & so gouerne him. In dealing with cunning persons wee must euer consider their ends to interpret their speeches, and it is good to say little to them, and that which they least looke for.

### *Meditationes sacrae.*

**O**f the workes of God and man.  
Of the miracles of our Saviour.  
Of the innocencie of the Dove,  
and the wisdom of the Serpent.  
Of the exaltation of Charitie.  
Of the moderation of Cares.  
Of earthly hope.  
Of Hipocrites.  
Of Impostors.  
Of the severall kinds of Imposture.  
Of Atheisme.  
Of Heresies.  
Of the Church and the scriptures.

of



*Of the workes of God and  
man.*



God beheld all things which his hands had made, and lo they were al passing good. But when man turned him about, and tooke a view of the works which his hands had made, he found all to bee vanitie and vexation off spirit: wherefore if thou shalt worke in the workes of God, thy sweat shall bee as an ointment of odours, and thy rest as the Sabbaoth of God. Thou shalt trauaile in the sweate of a good conscience, and shall keepe holyday in the quietnesse and libertie of the swetest contemplations. But if thou shalt aspire after the glorious actes of men, thy working shall bee accompanied with compunction and strife, and thy remembrance followed with distast and vpbraidings, and iustly doeth it come to passe towardes

B 3

ther

### *- Of the miracles*

thee (O man) that since thou  
which art Gods worke doest him  
no reason in yeelding him well  
pleasing seruice, euen thine owne  
workes also should rewarde thee  
with the like fruit of bitternesse.

### *Of the miracles of our Saviour.*

*He hath done all things well.*



True confession &  
applause: God whē  
hee created all  
things, saw that e-  
uery thing in par-  
ticular, and all thinges in generall  
were exceeding good, God the  
worde in the miracles which hee  
wrought (now euery miracle is a  
new creation and not according  
to the first creation) would do no-  
thing which breathed not to-  
wardes men fauour and bountie.  
Moyſes wrought miracles and  
ſcourged the Egyptians with ma-  
ny plagues. Elias wrought mi-  
racles and ſhut vp heauen that no  
raie

raie should fall vpon the earth,  
and againe brought downe from  
heauen the fire of God vpon the  
captaines and their bands. Elize-  
us wrought also and called Beares  
out of the desert to deuour yong  
children. Peter stroke Ananias  
the sacrilegious hipocrite with  
present death, and Paule Elimas  
the sorcerer with blindnesse, but  
no such thing did Iesus, the spirit  
of God descended downe vpon  
him in the forme of a Doue, of  
whom he said, *You know not of  
what spirit you are.* The spirite of  
Iesus is the spirit of a Doue, those  
seruants of God were as the Ox-  
en of God treading out the corne  
and trampling the strawe downe  
vnder their feete, but Iesus is the  
Lambe of God without wrath or  
iudgements. All his miracles  
were consummate about mans bo-  
die, as his doctrine respected the  
soule of man. The body of man  
needeth these things, sustenance,  
defence from outward wronges  
and medicine, it was he that drew

### *Of the miracles*

a multitude of fishes into the nets that hee might giue vnto men more liberall prouision. He turned water, a lesse worthy nourishment of mans body, into wine a more worthy, that glads the heart of man. He sentenced the Figge tree to wither for not doing that dutie whereunto it was ordayned, which is to beare fruit for mens foode. He multiplied the scarcitie of a fewe loaves & fishes to a sufficiency to victuaille an host of people. He rebuked the winds that threatned destruction to the seafaring men: He restored motion to the lame, light to the blinde, speech to the dumbe, health to the sick, cleanness to the leprous, a right mind to those that were possessed, and life to the dead. No miracle of his is to bee found to haue beene of iudgement or reuenge, but all of goodnesse and mercy, and respecting mans bodie: for as touching riches he did not vouchsafe to do any miracle, saue one onely that  
tribute

*of our Saviour.* 14  
bute might be giuen to Cesar.

*Of the innocency of the Dove,  
and wisdom of the Ser-  
pent.*

*The foole receyuerh not the words  
of wisdom, except thou discover to  
him what he hath in his heart.*



O a man of a  
peruerse & cor-  
rupt iudgement  
all instruction  
or perswasion  
is fruitlesse &  
contemprible,  
which beginnes not with disco-  
uerie, and laying open of the di-  
stemper and ill complexion of  
the mind, which is to be recured  
as a platter is vnseasonably apply-  
ed before the wound be searched:  
for me of corrupt vnderstanding  
that haue lost al sound discerning  
of good and euill, come posselt  
with this preiudicate opinion,

**B** s      that

### *Of the innocency*

that they think al honesty & goodnes proceedeth out of a simplicitie of manners, & a kind of want of experience and vnacquaintance with the affaires of the worlde. Therefore except they may perceiue that those things which are in their hates, that is to say, their owne corrupt principles, and the deepest reaches of their cunning and rottenesse to bee thoroughly sounded and knowne to him that goeth about to perswade with the they make but a play of the words of wisdome. Therefore it behooueth him which aspireth to a goodnes (not retired or particular to himselfe, but a fructifying and begetting goodnesse, which should draw on others) to know those pointes, which he called in the Reuelation the deepes of Sathan. That hee may speake with authoritie and true insinuation. Hence is the precept: *Try all things and hold that which is good*, which indureth a discerning election out of an examination whence nothing

*of the Dove &c. 15*

thing at all is excluded, out of the same fountain ariseth that direction: *Be you wise as serpents, & innocent as doves.* There are neither teeth nor stings, nor venime, nor wreathes and fouldes of serpents which ought not to be all known, & as far as examinatio doth lead, tryed: neyther let any man here feare infection or pollution, for the sunne entreth into sinkes and is not defiled. Neyther let any man thinke that herein he tempteth God, for this diligence and generality of examination is commanded, and *God is sufficient to preserve you immaculate and pure.*

*Of the exaltation of  
Charitie.*

*If I haue reioyced at the enuerti. row  
of him that hated me, or souke pleasure  
when aduersity did befall him.*

**T***He detestation or renouncing of love. For a man to loue againe where he is loued, it is the Charity*

### *Of the exaltation*

tie of Publicanes contracted by mutnall profite, and good offices, but to loue a mans enemies is one of the cunningest pointes of the Iawe of Christ, and an imitation of the diuine nature. But yet againe of this charitie there be diuers degrees, whereof the first is to pardon our enemies when they repent: of which charitie there is a shadow and image euen in noble beastes, for of Lyons it is a receyued opinion, that their fury & fiercenesse ceaseth towards any thing that yeeldeth and prostrateth it selfe. The seconde degree is to pardon our enemies, though they persist and without satisfactions and submissions. The thirde degree is not onely to pardon & forgiue & forbear our enemies, but to deserue well of them, and to do them good. But all these three degrees either haue or may haue in them a certaine brauery and greatnes of the minde, rather then pure Charity: for when a man perceyueh vertue to proceede

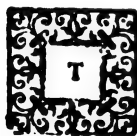


## *of Charity.* 16

ccede and flow from himselfe, it is possible that he is puffed vp and takes contentment rather in the fruit of his owne vertue, then in the good of his neighbors: but if any euill ouertake the enemie from any other coast, then from thy selfe, and thou in the inward-ett motions of thy hart beest grieued and compassionate and doest no waies insult as if thy dayes of right & reuenge were at the last come. This I interpret to be the height and exaltation of Charity.

## *Of the moderation of cares.*

*Sufficiens for the day is the euill  
thereof*



Here ought to bee  
a mā sure in world  
ly cares otherwise  
they are both vn-  
profitable, as those  
which oppresse the mind and a-  
stonish

### *Of the moderation*

stonish the iudgement, - and prophane as those which sauour of a mind which promiseth to it selfe a certain perpetuity in the things of this world : for we ought to be daies-men, and not to morrowes men, considering the shortnesse of our time, and as he saith : *Laying hold on the present day* : for future thinges shall in their turnes become present: therefore the care of the present sufficeth : and yet moderate cares (whether they concerne our particular or the common wealth, or our friends) are not blamed. But herein is a twofold excesse, the one when the chaine or thread of our cares extended and spunne out to an ouer great length, and vnto times too farre off, as if we could bind the diuine prouidence by our prouisions, which euen with the heathen was alwaies found to be a thing insolent and vnluckie, for those which did attribute much to forrune, and were ready and at hand to apprehende with alacritie

critie the present occasions, haue  
for the most part in their actions  
beene happie. But they who in  
a compasse wisdomē haue entred  
into a confidence that they had  
belayed all euent, haue for the  
most parte encountred misfor-  
tune. The second excesse is, whē  
we dwel longer in our cares then  
is requisite for due deliberating  
or firme resoluing: for who is  
there amongst vs that careth no  
more then sufficeth eyther to re-  
solue of a course, or to conclude  
vpon an impossibilitie, and doth  
not still chewe ouer the same  
thinges, and treade a mace in the  
same thoughtes, and vanisheth  
in them without issue or  
conclusion, which kind  
of cares are most cō-  
trary to all diuine  
and humane  
respects.

of

## *Of earthly hope.*

*Better is the sight of the eye, then  
the apprehension of the mind.*



**D**Vre sence receiuing every thing according to the naturall impression makes a better state and gouernment of the mind then these same imaginations and apprehensions of the mind: for the minde of man hath this nature and propertie, euen in the grauest and most settled wits, that from the sence of eue-ry particular, it doeth as it were bound and spring forward, and take holde of other matters foretelling to it self that all shal proue like vnto that which beateth vpon the present sence: if the sence be of good, it easily runnes into an vn limited hope, and into a like feare, when the sence is of e-  
uill, according as is said:

*The oracles of hopes doth of sicke hope.*

**And**

*Of earthly hope.* 18

And that contrary,

*A frowarde youthfayer is feare in  
doubts.*

But yet of feare there may bee  
made some vse, for it prepareth  
patience, & awaketh industry.

*No shape of ill comes new or strange  
to me.*

*All sorts set downe, yea and pre-  
pared be*

But hope seemeth a thing al-  
together vnprofitable, for to  
what ende serueth this conceit of  
good. Consider and note a little  
if the good fall out lesse then thou  
hopest, good though it bee, yet  
lesse because it is, it seemeth ra-  
ther losse then benefite through  
thy excessse of hope: if the good  
proue equall and proportionable  
in euent to thy hope, yet the flo-  
wer thereof by thy hope is gather-  
red, so as whē it comes, the grace  
of it is gone, and it seemes vied &  
therefore sooner draweth on faci-  
ety: admit thy successe proue bet-  
ter then thy hope, it is true gaine  
seemes to bee made: but had it  
not

*Of earthly hope.*

not beene better to haue gayned the principall by hoping for nothing then the encrease by hoping for lesse. And this is the operation of Hope in good fortunes, but in misfortunes it weakeneth all force and vigor of the mind: for neither is there alwaies matter of hope, & if there be, yet if it faile but in part, it doth wholly overthrow the constancie and resolution of the mind, & besides though it doeth carry vs through, yet is it a greater dignitie of mind to beare euilles by fortitude and iudgement, then by a kind of absenting & alienation of the mind from thinges present to thinges future, for that it is to hope. And therefore it was much lightnesse in the Poets to faine Hope to bee as a counterpoyson of humaine deceases, as to mitigate and aswage the fury & anger of them, whereas in deede it doth kindle and enrage them, & causeth both doubling of them and relapses. Notwithstanding we see that the  
greatest

*Of earthly hope.* 19

greatest nūber of men giue themselves ouer to their imaginations of hope & apprehensions of the mind, in such sort that vngratefull towards thinges past, and in a manner vnmindfull of thinges present, as if they were euer children and beginners, they are still in longing for thinges to come. I saw all men walking vnder the sunne resort & gather to the second person, which was afterwarde to succede, this is an euill disease & a great idlenesse of the mind.

But perhaps you will aske the question, whether it be not better when thinges stand in doubtfull termes, to presume the best, and rather hope wel then distrust, specially seeing that hope doeth cause a greater tranquillitie of minde.

Surely I doe iudge a state of minde, which in all doubtfull expectations is settled & stoteth not, and doeth this out of a good gouernment and composition of the affections, to be one of the principall

### *Of earthly hope.*

cipall supports of mans life : But that assurance and repose of the mind, which onely rides at ancor vpon hope. I do reiect as waue-  
ring and weake, not that it is not conuenient to foresee & presup-  
pose out of a sound & sober con-  
iecture as well the good as the e-  
uill, that thereby we may fit our  
actions to the probabilities and  
likelihoods of their euent, so that  
this be a worke of the vnderstan-  
ding and iudgement with a due  
bent and inclination of the affec-  
tion : But which of you hath so  
kept his hopes within limites, as  
when it is so that you haue out of  
a watchfull and strong discourse  
of the mind set downe the better  
successe to bee in apparancy the  
more likely you haue not dwelt  
vpō the very muse & forethought  
of the good to come and giuing  
scope and fauour to your minde  
to fall into such cogitations as  
into a pleasant dreame: and this  
it is which makes the mind light  
frothy, vnequall and wandring:  
where



### *Of earthly hope.* 20

wherefore all our hope is to bee bestowed vpon the heavenly life to come. But here on earth the purer our sence is from the infection and tincture of imagination, the better and the wiser soule.

*The summe of life so little doth amount,*

*And therefore doth forbidde a longer count.*

### *Of Hipocrites.*

*I demand mercy and not sacrifice.*



LI the boasting of the Hipocrite is of the workes of the first table of the law, which is of adoration and dutie towards God: wherof the reason is double both because such workes haue a greater pompe and demonstratiō of holinesse, & also because they doe

## *Of Hipocrites.*

do lesse crosse their affections & desires, therefore the way to conuict Hipocrites, is to sende them from the workes of sacrifice to the workes of mercy, whence commeth that saying.

*This is pure and immaculate religion with God the father, to visite Orphanes and widowers in their tribulations. And that saying: He that loueth not his brother whom he hath seene, how can hee love God whom hee hath not seene.*

Now there is another kind of deeper and more extrauagant hipocrisie, for some deceiuing themselves, and thinking themselves worthy of a more neere acquaintance & conuersation with God do neglect the duties of charity towards their neighbour, as inferior matters, which did not in deede cause originally the beginning of a monasticall life (for the beginnings were good) but brought in that excessse and abuse which are followed after: for it is truly said, *That the office of praying is a great office in the Church*

### *Of Hipocrites.* 21

*Church.* And it is for the good of the Church, that there bee con-  
sorts of men freed from the cares  
of this world, who may with day-  
ly and deuout supplications and  
obseruances sollicite the diuine  
maiestie, for the causes of the  
Church. But vnto this ordinance  
that other Hipocrisie is a nigh  
neighbour, neyther is the gene-  
rall institution to be blamed, but  
those spirites which exalt them-  
selues too high to be refrained: for  
euen *Enoch* which was saide to  
walke with God, did prophesie, as  
is deliuered vnto vs by Iude, and  
did indowe the Church with the  
fruite of his prophesie which hee  
left: and Iohn Baptist, vnto who  
they did referre as to the authour  
of a monastica'll life, trauailed and  
exercised much in the ministerie  
both of prophesie and baptizing,  
for as to these others who are so  
officious towards God, to the be-  
longeth that question: *If thou do  
iustly what is that to God, or what  
profite doeth he take by thy handes?*  
where-

### *Of Impostors.*

wherefore the workes of mercy  
are they which are the workes of  
distinction, whereby to finde out  
Hypocrites. But with Heretikes  
it is contrary, for as Hipocrites  
with their dissembling holinesse  
towards God doe palliate and co-  
uer their iniuries towards men:  
So Heretikes by their moralitie  
& honell carriage towards men  
insinuate and make way for their  
blasphemies against God.

### *Of Impostors.*

*Whether we be transported in mind  
it is to Godward,  
Or whether we be sober it is to you-  
wardes.*



His is the true i-  
mage and true  
temper of a man  
and of him that is  
Gods faithfull  
workeman, his  
carriage and conuersation to-  
wardes God is full of passion, of  
zeale

**Of Impostors. 23**

zeale and of trammies, thence proceed grones vnspeakeable, & exultinges, likewise in comfort, rauishment of spirit and agonies. But contrariwise his cariage and conuersation towards men is full of mildnesse, sobrietic, and applicable demeanor. Hence is that saying, *I am become all things to all men*, and such like. Contrary it is with Hipocrites & Impostors, for they in the church and before the people set themselves on fire, & are caried as it were out of themselves, and becomming as men inspired with holy furies, they set heauen and earth together: but if a man did see their solitarie & seperate meditations, and conuersation whereunto God is onely priuy, he might towards God find them not onely cold and without vertue, but also full of ill nature, and leauen: *Sober enough to God, and transported ouely towards men.*

C

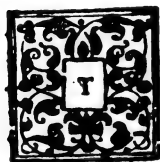
Of

## Of the severall kinds of Imposture.

*Avoid prophane strangenes of wordes  
and oppositions of knowledge, falsely  
so called.*

*Avoid fond and idle fables:*

*Let no man deceive you by high  
speech:*



Here are three  
formes of speaking, which are  
as it were the  
stile and phrase  
of imposture: the  
first kind is of them, who as soone  
as they haue gotten any subject  
or matter, doe straight cast it into  
an arte, inuenting newe tearmes  
of art, reducing all into diuisions  
and distinctions, thence drawing  
assertions or positions, and so framing  
oppositions by questions &  
answers, hence issueth the cop-  
webbes and clatterings of the  
Schoolemen.

The seconde kinde is of them  
who

*Of the kinds of Imposture. 23*

who out of the vanity of their wit  
(as Church poets) doe make and  
deuise all variety of tales, stories,  
and examples, whereby they may  
leade mens mindes to a beliefe,  
from whence did growe the Le-  
gendes and infinite fabulous in-  
uentions and dreames of the an-  
cient heretikes.

The third kinde is of them, who  
fill mens ears with misteries, high  
parables, Allegories, and illusi-  
ons: which mysticall & profound  
forme many of the hereticks haue  
also made choyce of. By the first  
kind of these, the capacitie & wit  
of man is fettered and entang-  
led: by the seconde it is trayned  
on and inueigled: by the thirde  
it is astonished & enchanted,  
but by euery of them the  
while it is seduced  
and abused.

C 2

Of

## *Of Atheisme.*

*The foole hath said in his heart  
there is no God.*



First it is to be noted that the Scripture saith, the foole hath said in his heart, and not he hath thought in his heart, that is to say, he doth not so fully thinke it in iudgement, as he hath a good will to bee of that beliefe, for seeing it it makes not for him that there shoulde bee a God, hee doeth seeke by all meanes accordingly, to perswade and resolute himselfe, and studies to affirme, proue and verifie it to himselfe as some theame or position, al which labor, notwithstanding that sparkle of our creation light, whereby men acknowledge a Deitie, burneth still within, and in vayne doth he strue vtterly to alienate it or put it out, so that it is out of the corruption



*Of Atheisme.* 24

ruption of his heart and will, and not out of the naturall apprehension of his braine & conceit, that he doth set downe his opinion, as the comicall Poet saith: *Then came my mind to bee of mine opinion,* as if himselfe and his mind had beene two diuers things: Therefore the Atheist hath rather saide and helde it in his heart, then thought or belieued in his heart that there is no God. Secondly it is to be obserued, that hee hath said in his heart, and not spoken it with his mouth. But again you shall note, that this smothering of this perswasion within the hart commeth to passe for feare of government and of speech amongst men: for as he saith, *To deny God in a publike argument were much, but in a familiar conference were currant enough.* For if this bridle were remoued, there is no heresie which would contende more to spread and multiply, and disseminate it self abroad then atheisme, neither shall you see those men

C 3      which

## *Of Atheisme.*

which are drencht in this frensie of minde to breath almost any thing els, or to inculcate even without occasion, any thing more then speech tending to Atheisme, as may appeare in Lucretias the Epicure, who makes of his inuectiues against religion, as it were a burthen or verte of returne to all his other discourses: the reason seemes to bee, for that the Atheist not relying sufficiently vpon himself, floating in mind, & vn-satisfied and induring within many faintings, & as it were fals of his opinion, desires by other mens opinions agreeing with his to be recovered and brought againe: for it is a true saying:

*Who so laboureth earnestly to  
proue an opinion to an other, him-  
selfe distrusts it.*

Thirdly, it is a foole that hath so faide in his heart, which is most true, not onely in respect that he hath no taste in those things which are supernaturall and diuine:

*of Atheisme.* 25

wine: but in respect of humane and ciuile wisdom: for first of all, if you marke the wits and dispositions which are inclyned to Atheisme, you shall finde them light, scoffing, impudent, and vayne: briefly, of such a constitution, as is most contrarie to wisdom and morall grauitie. Secondly, amongst states men & politikes, those which haue been of greatest depths, and compasse, and of largest & most vniuersall vnderstanding, haue not onely in cunning made their profit in seeming religious to the people, but in truth haue beene toucht with an inwarde sence of the knowledge of Dyetic, as they which you shall furthermore note to haue attributed much to fortune and prouidence.

Contrariwise, those who ascribed all thinges to their owne cunnings and practises, and to the immediate and apparant causes: and as the Prophet saith, *haue sacrificed to their owne nest*, haue

C 4

beene

### *Of Heresies.*

beene alwaies but petty counter-terfaistates men, and not capable of the greatell actions. Lastly, this I dare affirme in knowledge of nature, that a little naturall philosophie: and the first entrance into it doth dispose the opinion to Atheisme: But on the other side much naturall philosophie, and wading deepe into it, will bring about mens mindes to religion: wherefore Atheisme euery way seems to be ioined & combined with folly and ignorance, see that nothing can bee more iustly allotted to be the saying of fooles then this, *there is no God.*

### *Of Heresies.*

*You erre not knowing the Scriptures  
nor the power of God.*



His Cannon is the mother of al Canons against Heresie: The causes of errour are two: the ignorance of the

## *Of Heresies.* 26

the wil of God, and the ignorance or nor sufficient consideration of his power, the will of God is more reuealed by the Scriptures, and therefore the precept is, *Search the Scriptures:* the will of God is more reuealed by the creatures, and therefore the precept is: *Beholde and consider the creatures:* So is the fulnesse of the power of God to bee affirmed, as wee make no imputation to his will, so is the goodnesse of the will of God to be affirmed, as wee make no derogation from his power: Therefore true religion seated in the meane betwixt Superstition, with superstitious heresies on the one side, & Atheisme, with prophane heresies on the other: Superstition reiecting the light of the scriptures, and giuing of it self ouer to vngrounded traditions and writings doubtfull and not Canonically, or to newe reuelations, or to vntrue interpretations of the Scriptures themselves doth forge & dreame ma-

C 5

ny

### *Of Heresies.*

my thinges of the will of God, which are strange and farre distant from the true sence of the scriptures: But Atheisme and Theomachie rebelleth and mutineth against the power of God, giuing no faith to his worde, which reuealeth his will, vpon a discredit and vnbeliefe of his power, to whom all thinges are possible. Now those heresies which spring out of this fountain seeme more haynous then the other: for euen in ciuile gouernment it is held an offence in a higher degree to deny the power and authority of a prince, then to touch his honour and fame. Of these heresies which derogate from the power of God beside plain atheisme, there are three degrees, and they haue all one & the same mystery: for all Antichristianity worketh in a misterie, that is, vnder the shadow of good, and it is this to free and deliuer the will of God from all imputation and aspersi-  
on of ill. The first degree is of those

*Of Heresies.* 27

those who make and suppose two principles contrary and fighting one against the other, the one of good, the other of euill.

The second degree is of them to whome the Maiestie of God seemes too much wronged in setting vppe and erecting against him another aduerse and opposite principle, namely such a principle as should bee actiue and affirmatiue, that is to say, cause or fountaine of any essence or being: therefore reiecting all such presumption they doe neuertheless bring in against God: a principle negatiue and priuatiue, that is a cause of not being and subsisting, for they will haue it to be an inbred proper worke, and nature of the matter & creature it selfe, of it selfe to turne againe and resolue into confusion and nothing, not knowing that it is an effect of one and the same omnipotencie,

to

### *Of Heresies.*

to make nothing of somewhat, as  
to make somewhat of nothing.  
The third degree is of those, who  
abridge and restraine the former  
opinion onely to those humane  
actions which pertaine of sinne :  
which actions, they will haue to  
depende substantially and origi-  
nally, and without any sequels  
or subordination of causes vpon  
the will; and make and set downe  
and appoint larger limites of the  
knowledge of God then of his  
power, or rather of that parte of  
Gods power (for knowledge it  
selfe is a power whereby he know-  
eth) then of that by which hee  
moueth & worketh, making him  
foreknow some thinges idlie and  
as a looker on, which hee doeth  
not predestinate nor ordayne :  
Not vnlike to that deuise which  
Epicurus brought into Democri-  
tus opinion, to take away desti-  
nie and make way to Fortune, to  
witte, the start and slippe of Atte-  
mus, which alwaies of the wisest  
sort was reiected as a most friuo-  
lous

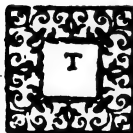


## *Of Heresies.* 28

ious shift. But whatsoever depends not of God, as Author and Principle by inferiour linkes and degrees, that must needes bee in place of God, and a new principle, and a certaine vsurping God: wherefore worthely is that opinion refused as an indignitie and derogation to the maiestie and power of God, and yet it is most truely affirmed, that God is not the author of euill, not because he is not author, but because not as of euill.

## *Of the Church and the Scriptures.*

*Thou shalt protect them in thy tabernacle, from the contradiction of tongues.*



He contradiction of tongues doeth euery where meet with vs out of the tabernacle of God, there-

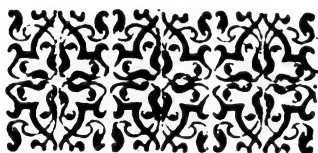
### *Of the Church &c.*

therefore whither soeuer thou shalt turne thy self, thou shalt find no ende of controuersies, except thou withdraw thy selfe into that tabernacle, thou wilt say, 'tis true, and that it is to bee vnderstood of the vnitie of the church: But heare and note, there was in the tabernacle the Arke, and in the Arke the testimony or tables of the lawe : what doest thou tell me of the huske of the tabernacle without the kernel of the testimonie. The tabernacle was ordained for the keeping and deliuering ouer from hand to hande of the testimony. In like manner the custodie & passing ouer of the scriptures is committed vnto the Church. But the life of the tabernacle is the testimony.

OF



OF  
The Colours of  
good and euill, a  
fragment.



1598.

- 1 **C**um cetera partes vel solida secundas unanimiter deserunt, cum singula principatum sibi vindicant, melior reliquis videtur. Nam primas quaque ex relo videtur sumere, secundas autem ex vero tribuere.
- 2 Cuius excellentia vel exuperam, ita melior, id toto genere melius.
- 3 Quod ad veritatem refertur maius est quam quod ad opinionem. Modus autem et probatio eius quod ad opinionem pertinet hac est. Quod quis si clamo putaret fore facturus non esset.
- 4 Quod re integrā servat bonū, quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum.
- 5 Quod ex pluribus constat, et divisibilis est minus quam quod ex paucioribus et magis unum: nam omnia per partes considerata maiora videntur: quare et pluralitas partium magnitudinem praefert, fortius autem operatur pluralitas partium si ordo absit, nam inducit similitudinem infiniti, et impedit comprehensionem.
- 6 Cuius primatio bona, malum, ex-

*inspirationis mala, bonum.*

7 *Quod bono vicinatum bonum, quod  
a bono remotum, malum.*

8 *Quod quis culpa sua contraxit,  
maius malum, quod ab externis  
imponitur, minus malum.*

9 *Quod opera, et virtute nostra  
paratum est, maius bonum, quod ab  
alieno beneficio, vel ab indulgentia  
firmitate delatum est, minus bonum.*

10 *Gradus privationis maior viden-  
tur quam gradus diminutionis, et  
rursus gradus iniectionis maior  
videtur, quam gradus incrementi.*

**In**



**I**N deliberatiues  
the pointe is  
what is good, &  
what is euil, and  
of good what is greater, &  
of euil what is lesse.

So that the perswaders  
labour is to make thinges  
appeare good or euil, and  
that in higher or lower de-  
gree, which as it may bee  
performed by true and so-  
lide reasons, so it may bee  
represented also by cou-  
lours, popularities and cir-  
cumstances, which are of  
such force, as they sway  
the ordinarie iudgement  
cyther of a weake man, or  
of

of a wise man, not fully & considerately attending & pondering the matter. Besides their power to alter the nature of the subject in appearance, and so to lead to error, they are of no lesse use to quicken and strengthen the opinions and persuasions which are true: for reasons plainly delivered, and alwaies after one manner especially with fine and fastidious mindes, enter but heavily and dully: whereas if they bee varied and haue more life & vigor put into them by these formes and insinuations, they cause a stronger apprehension, and

and many times suddenly  
winne the mind to a reso-  
lution. Lastly, to make a  
true & safe iudgement, no-  
thing can be of greater vse  
and defence to the minde,  
then the discovering and  
reprehension of these co-  
lours, shewing in what ca-  
ses they hold, and in what  
they deceyue: which as it  
cannot be done, but out of  
a very vniuersall know-  
ledge of the nature of  
thinges, so being perfor-  
med, it so cleereth mans  
iudgement and election,  
as it is the lesse apt to  
slide into any  
error.

**A**



**A Table of the Colours,  
or apparances of good and  
euill, and their degrees, as pla-  
ces of perswasion and dis-  
swasion, and their se-  
uerall fallaxes, and the  
clenches of them.**

*Cui cetera partes vel secta secundas  
vniuersimode deferunt, cum singula  
principatum suis vniuersimode, melior  
reliquis videtur, nam primas quas  
que ex zelo videtur sumere, secun-  
das autem ex vero q̄ merito tria  
buere.*



**S** Cicero went about  
to proue the secte of  
Academiques which  
suspended all asseuera-  
tion, for to bee the best: for faith  
hee, aske a Stoicke which philo-  
sophie is true, he will preferre his  
owne. Then aske him which ap-  
procheth next the truth, hee will  
confesse the Academiques. So  
deale with the Epicure that will  
scant indure the Stoicke to be in  
sight

### *A Table of the Colours*

sight of him, as soone as hee hath placed himselfe, he will place the Academiques next him.

So if a Prince took diuers competitors to a place, and examined the seuerally, whom next themselves they would rather commend, it were like the ablest man should haue the most second votes.

The fallax of this colour happeneth oft in respect of enuie, for men are accustomed after themselves and their owne faction to incline to them which are softest, and are least in their way in despight and derogation of them that holde them hardest to it. So that this colour of melioritie and preheminance is of a signe of enervation and weakenesse,

*B. Cuius excellentia vel exuperantia melior, id toto genere melius.*

**A**ppertaining to this are the formes: *Let vs not wander*

110

*of good and euill.* 33

*in generalities: les vs compare par-  
ticular with particular, &c.* This  
appearance though it seeme of  
strength, and rather Logical then  
Rhetoricall, yet is very oft a fal-  
lax,

Sometime because some things  
are in kinde very casuall, which if  
they escape, proue excellent, so  
that the kind is inferiour, because  
it is so subiect to perill, but that  
which is excellent being proued  
is superior, as the blossome of  
March and the blossome of May,  
whereof the French verse goeth.

*Burgeon de Mars enfant de Paris.  
Si vs eschape, il en vaut dix.*

So that the blossome of May  
is generally better then the blos-  
some of March, and yet the best  
blossome of March is better then  
the best blossome of May.

Sometimes because the nature  
of some kindes is to bee more e-  
quall & more indifferent, and not  
to haue very distant degrees, as  
hath beene noted in the warmer  
climates,

### *A Table of the Colours*

climates, the people are generally more wise, but in the Northern climate the wittes of chiefe are greater. So in many Armies, if the matter should bee tried by duell betweene two Champions, the victory should go on the one side, and yet if it bee tryed by the grosse, it would goe of the other side: for excellencies go as it were by chaunce, but kindes goe by a more certaine nature, as by discipline in warre.

Lastly many kindes haue much refuse, which counteruaile that which they haue excellent, and therefore generally mettall is more precious then Stone, & yet a Diamond is more precious then gold.

3 *Quod ad Veritatem refertur maius est quam quod ad opinionem. Modus autem et probatio eius, quod ad opinionem pertinet, hoc est quod quis sic iam putaret fore, facturus non esset.*

of good & euill. 34



O the Epicures say  
of the Stoickes fel-  
citie placed in ver-  
tue, That it is like  
the felicity of a plai-  
er, who if he were left of his audi-  
tory and their applaus, he would  
straight be out of hart and coun-  
tenance, and therefore they call  
vertue *Bonum theatrale*. But of  
riches the Poet saith:

*Populus me sibilat,  
At mihi plaudo.*

And of pleasure.

*Grata sub imo  
Gaudia corde prement, Sulsu  
simulate puderem.*

The Fallax of this colour is some-  
what subtile, though the answere  
to the example be ready, for ver-  
tue is not chosen *propter auram  
popularem*. But contrariwise,  
*Maxime omnium te ipsum reuerere,*  
So as a vertuous man wil be ver-  
tuous in *solitudine*, and not onely  
in *theatro*, though percale it will  
bee more strong by glorie and  
same, as an heate which is dou-  
D bled

### *A Table of the Colours*

bled by reflection: But that denieth the supposition, it doeth not reprehend the fallax; whereof the reprehension is Alow, that vertue (such as is ioynd with labor and conflict) would not bee chosen but for fame and opinion, yet it followeth not that the chiefe motive of the election should not be real & for it self, for fame may be onely *causa impulsiva*, and not *causa constitutiva*, or *efficientis*. As if there were two horses, and the one woulde doo better without the spurie then the other: but againe the other with the spurie woulde farre exceede the doing of the former, giuing him the spur also, yet the latter will be iudged to bee the better horse, and the forme as to say, *Tufo, the life of this horse is but in the spurie*, will not serue as to a wise iudgement: For since the ordinary instrument of horsemanship is the spur, & that it is no manner of impediment, nor burden, the horse is not to be accounted the lesse of, which  
will

of good & euill. 35

wil not do wel without the spur,  
but rather the other is to bee rec-  
koned a delicacy then a vertue, so  
glory and honour are the spurs  
to vertue, and although vertue  
would languish without them, yet  
since they be alwaies at hande to  
attend vertue, vertue is not to be  
said the lesse cholen for it self, be-  
cause it needeth the spur of fame  
& reputation: and therefore that  
position, *Not a cius res quod prop-  
ter opinionem & non propter veri-  
tatem eligitur, hoc est, quod quis si  
clam putaret fore facturus non esset*  
is reprehended.

4. *Quod rem integram seruat bo-  
num, quod sine receptu est malum.  
Nam se recipere non posse impoten-  
tia genus est, potentia autem bo-  
num.*



Ereof Aesope fra-  
med the fable of the  
two Frogges that  
consulted together  
in time of drowth  
(when many plashes that they  
had repayed to) were dry what  
D a was

### *A Table of the Colours*

was to be done, and the one propounded to go down into a deep Well, because it was like the water would not faile there, but the other answered, yea but if it doe faile, how shal we get vp againe? And the reason is, that humane actions are so vncertaine and subiect to perils, as that seemeth the best course which hath most passages out of it.

Appertayning to this perswasion the formes are, *you shall engage your selfe*, On the other side, *Tantum, quantum Voles, sumes ex fortuna*, you shall keepe the matter in your owne hands. The reprehension of it is, *that proceeding and resolving in all actions is necessary*: For as he saith well, *not to resolve, as to resolve*, & many times it breedes as many necessities, & ingageth as farre in some other sort as to resolve.

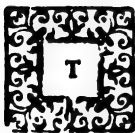
So it is but the couetous mans disease translated into power, for the couetous man will enioy nothing because he will haue his full store



*of good and euill. 36*

store and possibility to inioy the more, so by this reason a man shoulde execute nothing because he should be still indifferent and at libertie to execute any thing. Besides necessitie and this same *secta est alia* hath many times an aduantage, because it awaketh the powers of the mind, & strength-neth in deauour. *Ceteris paris necessitate certe superiores estis.*

*3 Quod ex pluribus constat et diuisione  
lous est maius quam quod ex par-  
tibus et magis vnum: nam omnia  
per partes considerata maiora  
videntur, quare et pluralitas par-  
tium magnitudinem praesert, forte  
tunc autem operatur pluralitas par-  
tium siordo absit, nam inducis si-  
militudinem infinitis et impedit  
comprehensionem.*



His colour seemeth palpable, for it is not pluralitie of parts without mai-  
ority of parts that maketh the totall greater, yet ne-

D 3 uerthe-

### *A Table of the Colours*

werthelesse it often carries the mind away, yea, it deceiueth the sense, as it seemeth to the eye a shorter distance of way if it bee all dead and continued, then if it haue trees or building, or any other marks whereby the eye may diuide it. So when a great monied man hath deuided his cheltes and coynes, and bagges, hee seemeth to himselfe richer then hee was, and therefore a way to amplify any thing, is to breake it, & to make an anatomic of it in seuerall partes, and to examine it according to seuerall circumstances. And this maketh the greater shew if it be done without order, for confusion maketh things multer more, and besides what is set downe by order and diuision doeth demonstrate that nothing is left out or omitted, but all is there, whereas if it be without order, both the mind comprehendeth lesse that which is set downe, and besides it leaueth a suspicion, as if more might bee  
saide

saide then is expressed.

His colour deceyeth, if the mind of him that is to be persuaded, doe of it selfe ouer-conceiue or preiudge of the greatnesse of any thing, for then the breaking of it will make it seeme lesse, because it maketh it appeare more according to the truth, and therefore if a man bee in sicknesse or paine, the time will seeme longer without a clocke or hower glasse then with it, for the minde doth value euery moment, and then the hower doth rather summe vp the momentes then diuide the day. So in a dead plaine, the way seemeth the longer, because the eye hath preconceiued it shorter then the truth : & the frustrating of that maketh it seeme longer then the truth. Therefore if any man haue an ouer great opinion of any thing, then if an other thinks by breaking it into seuerall considerations, hee shall make it seeme greater to him, hee will be deceyued, and there-

D 4

fore

### *A Table of the Colours*

fore in such cases it is not safe to diuide, but to extoll the entire Skill in generall.

Another case wherein this Colour deceiueth, is, when the matter brokē or diuided is not comprehended by the sence or mind at once in respect of the distracting or scattering of it, and being intire and not diuided, is comprehended, as a hundred pounds in heapes of fīue pounds wil shew more then in one grosse heape, so as the heapes be all vpon one table to be seene at once, otherwise not, as flowers growing scattered in diuers beds wil shew more then if they did grow in one bed, so as all those beddes be within a plot that they bee obiekt to view at once, otherwise not: & therefore men whose liuing lyeth together in one shire, are commonly counted greater landed then those whose liuings are disperfed, though it be more, because of the notice and comprehension,

A third case wherein this colour deceyueth

deceyueth, and it is not so properly a case or reprehension, as it is a countercolour being in effect as large as the colour it self, and that is, *Omnis compositio indigentia cuiusdam videtur esse participi*, because if one thing would serue the turne it were euer best, but the defect and imperfections of thinges hath brought in that helpe to piece them vppe as it is saide, *Martha, Martha attendis ad plurimum, vnum sufficit*. So likewise hereupon Aelsope framed the fable of the Fox and the Catte, whereas the Foxe bragged what a number of shiftes and deuises hee had to gette from the hounds, and the Cat saide she had but one, which was to clime a tree, which in prooffe was better worth then all the rest, whereof the Prouerbe grew, *Multa uenit Vulpes, sed Felis vnum magnum*. And in the morall of this fable it comes likewise to passe: That a good sure friend is a better help at a pinch, then all the stratagems

### *A Table of the Colours.*

and pollicies of a mans own wit. So it faileth out to be a common error in negotiating, whereas men haue many reasons to induce or persuade, they strue commonly to vtter and vse them all at once, which weakeneth them. For it argueth as was said, a needinesse in euery of the reasons by it selfe, as if one did not trust to any of them, but fled from one to another, helping himselfe onely with that. *Et quæ non prosunt singula multa iuuant.* Indeed in a set speech in an assemblie it is expected a man shoulde vse all his reasons in the case hee handleth, but in private persuations it is alwaies a great error.

A fourth case wherein this colour may bee reprehended is in respect of that same *Verbum ferrius*, according to the tale of the French King, that when the Emperours Ambassador had recited his maisters stile at large, which consisteth of many countries and dominions: the French King wiled

*Of good and euill.* 39

led his Chauncellor or other minister to repeate and say ouer Fraunce as many times as the other had recited the seuerall dominions, intending it was euivalent with them all, and beside more compacted and vnited.

There is also appertayning to this colour an other point, why breaking of a thing doth helpe it, not by way of adding a shew of magnitude vnto it, but a note of excellencie and raritie: whereof the formes are, *where shal you find such a concurrence? great but not compleate*, for it seemes a lesse worke of nature or fortune to make any thing in his kinde greater then ordinary, then to make a strange composition. Yet if it be narrowly considered, this colour will be reprehended or incoſtred by impuſing to all excellencies in compositions a kinde of pouerty or at least a casualty or ieopardy, for frō that which is excellent in greatnes somewhat may be taken or there may bee decay, and yet  
suffici-

### *A Table of the Colours*

sufficiencie left, but from that which hath his price in composition if you take away any thing, or any parte doe faile, all is disgraced.

6 *Cuius privatio bona, malum, cuius privatio mala, bonum.*

**T**He formes to make it conceived that that was euill which is chaunged for the better are: He *that is in hell thinks there is, no other heaven. Satis querens, Acornes were good till breade was founde. Etc.* And of the other side the formes to make it conceived, that that was good which was changed for the worse are, *bona magis carendo quam feruendo sensus: bona a sergo formosissima, Good things neuer appeare in their full beauty, till they turne their backe, and bee going away. Etc.* The reprehension of this colour is, that the good or euill which is remoued may bee esteemed good or euill comparatiuely, and not



*Of good and euill.* 40

not positiuely or simply. So that if the priuatiō be good, it follows not the former condition was euill, but lesse good, for the flower or blossom, is a positiue good, although the remoue of it to giue place to the fruite be a comparatiue good. So in the tale of Æsop when the olde fainting man in the heate of the day cast down his burthen and called for death, and when death came to knowe his will with him, saide it was for nothing, but to helpe him vp with his burthen againe: it doth not follow that because death which was the priuation of the burthen was ill, therefore the burthen was good. And in this part the ordinarie forme of *Mahom: necessarium* aptly reprehendeth this colour, for *Privatio mali necessarii est malum*, and yet that doth not conuert the nature of the necessario euill, but it is euill.

Againe it commeth sometimes to passe, that there is an equalitie  
in

### *A Table of the Colours.*

in the change or priuation, and as it were a *Dilemma boni*, or a *Dilemma mali*, so That the corruption of the one good is a generation of the other, *Sors pater agnus Virique est*: And contrary the remedy of the one euill is the occasion and commencement of an other, as in *Scilla* and *Charibdis*.

7 *Quod bono Vicinum, bonum :*  
*quod a bono remotum, malum.*



Such is the nature of things, that things contrarie and distant in nature and qualitie are also severed and disioyned in place, and things like and consenting in qualitie are placed, and as it were quarterd together, for partly in regard of the nature to spread, multiplie, and infect in similitude, and partly in regarde, of the nature to breake expell and alter that which  
is

*of good and euil.* 41

is disagreeable and contrary, most things doe eyther associate and drawe neere to themselves the like, or at least assimilate to themselves that which approacheth neere them, and doe also driue away, chase, and exterminate their contraries. And that is the reason commonly yeelded why the middle region of the aire shoulde bee coldest, because the Sunne and Starres are eyther hot by direct beames or by reflection. The direct beames heate the vpper region, the reflected beames from the earth and seas heate the lower Region. That which is in the midst being furthest distant in place from these two regions of heate are most distant in nature that is coldest, which is that they be warme colde or hot, *per antiphrasim*, that is, inuironing by contraries, which was pleasantly taken hold of by him that saide that an honest man in these dayes must needs be more honest then in a-

ges

### *A Table of the Colours.*

ges heretofore, *propter antipar-*  
*itiam*, because the shutting of him  
in the middle of contraries must  
needes make the honestie stronger  
and more compact in it selfe. The  
reprehension of this colour is, first  
many thinges of amplitude in  
their kinde do as it were ingrosse  
to themselves all, and leaue that  
which is next them most desti-  
tute, as the shootes or vnderwood  
that grow neare a great & spread  
tree, is the most pyned and shrub-  
bie wood of the field, because the  
greate tree doth deprive and de-  
ceiue them of the sap & nourish-  
ment, so he saith wel, *Diuites serui*  
*maxime serui*: and the compari-  
son was pleasant of him that com-  
pared courtiers attendant in the  
courts of princes, without greate  
place or office to fasting dayes,  
which were next the holy dayes,  
but otherwise were the leanest  
dayes in all the weeke.

An other reprehension is, that  
thinges of greatnesse and predom-  
inancie,

*of good and euill.* 42

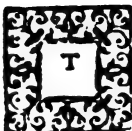
minancie, though they do not extenuate the thinges adioyning in substance, yet they crowne them and obscure them in shew and appearance, and therefore the astronomers say, that whereas in al other planets coniunction is the perfectest amitie: the Sunne contrariwise is good by aspect, but euill by coniunction.

A third reprehension is, because euill approacheth to good sometimes for concealement, sometimes for protection, and good to euill, for conuerfion and reformation. So hipocrisie draweth neere to religion for couert and hiding it selfe: *Sape Latet Vitiū proximitate boni*, & Sanctuarie men which were commonly inordinate men, and malefactors, were wont to be neereft to Priestes and prelates & holy men, for the maiettie of good thinges is such, as the confines of them are reuered. On the other side our Sauour charged with neerenes of Publicanes and Rioters

## A Table of the Colours

gets laid, The Physician approacheth  
the sick, rather then the whole.

*8 Quod quis culpa sua contraxit,  
maius malum, quod ab externis  
imponitur, minus malum,*



He reasons, because  
the sting & remorse  
of the mind accusing  
it selfe doubleth  
all adueritie, contra-  
riwise the considering and recor-  
ding inwardly, that a man is clea-  
re and free from fault, and iust impu-  
tation, doth attemper outward ca-  
lamities: For if the euill bee in  
the sence and in the conscience  
both, there is a gemination of it,  
but if euil be in the one and com-  
fort in the other, it is a kind of co-  
mpensation, so the Poets in trage-  
dies do make the most passionate  
lamentations, and those that fore-  
run finall dispaire, to be accusing  
questioning, and torturing of a  
mans selfe.

*Seque vnum clamat confusque co-  
pus*

*of good and euill.* 43

*putque malorum.* And contrariwise the extremities of worthy persons haue beene annihilated in the consideration of their owne good deseruing Besides, when the euill commeth from without, there is left a kind of enaporation of griefe, if it come by humane iniurie cyther by indignation and meditating of reuenge from our selues, or by expecting or fore-conceiuing that *Nemesis* and retribution will take holde of the authors of our hurt, or if it be by fortune or accident, yet there is left a kind of expostulation againſt the diuine powers. *Atque Deos atque astra vocat crudelia mater.*

But where the euill is deriued from a mans own fault, there all strikes deadly inwards, & suffocatteth The reprehension of this colour is first in respect of hope, for reformation of our faultes is in *nostra potestate*, but amendement of our fortune simplie is not, Therefore *Demosthenes* in  
manic

### *A Table of the Colours*

many of his orations sayeth thus to the people of Athens, That which having regard to the time past is the worst point and circumstance of all the rest, that as to the time to come is the best: What is that? Enew this, that by your sloth, irresolution, and misgovernment, your affairs are growne to this declination, and decay. For had you used and ordered your meanes and forces to the best, and done your parts every way to the full, and notwithstanding your mistakes should have gone backward in this manner as they doe, there had bene no hope left of recovery or reparation, but since it hath bene onely by your owne errors, &c. So Epictetus in his degrees saith, The worst state of man is to accuse extern things, better then that to accuse a mans selfe, and best of all to accuse neither.

An other reprehension of this colour is in respect of the well bearing of euils, wherewith a man can charge no body but himselfe, which maketh them the lesse.

*Leno fit quod bene ferar omis.*

And



*of good and euill.* 44

And the refore many natures, that are eyther extreamely proude, and will take no fault to themfelues, or elfe very true, and cleauing to themfelues (when they fee the blame of any thing that fals out ill muft light vpon themfelues) haue no other shift but to beare it out well, and to make the leaft of it, for as we fee when fometimes a fault is committed, and before it be knowne, who is to blame, much adoe is made of it, but after if it appeare to bee done by a sonne, or by a wife, or by a neare friend, then it is light made of. So much more whe a man muft take it vpon himfelfe. And therefore it is commonly fcene that women that marrie husbandes of their own chufing againft their frendes confents, if they be neuer fo ill vfed, yet you fhall feldome fee them complaine, but to fet a good face on it.

9 Ques

## A Table of the Colours.

9 *Quod opera & Virtute nostra  
paratum est minus bonum, quod ab  
alieno beneficio, vel ab indulgentia  
fortuna delatum est minus bonum.*

**T**He reasons are first the  
future hope, because in  
the fauours of others  
or the good windes of  
fortune we haue no state or cer-  
tainety in our indeuours or abili-  
ties we haue. So as when they  
haue purchased vs one good for-  
tune, we haue them as readie and  
better edged and inured to pro-  
cure an other.

The formes be, you haue wonne  
this by play, you haue not enoy the  
water, but you haue the receipt, you  
can make it againe if it be lost &c.

Next because these properties  
which we enioy by the benefit of  
others, carrie with them an obli-  
gation, which seemeth a kinde of  
burthen, whereas the other which  
deriue from our selues are like  
the freest parents, *abſque aliquo  
modo*

*of good and euill.* 45

*inde reddemus*, and if they proceed from fortune or prouidence, yet they seeme to touch vs secretly with the reuerence of the diuine powers whose fauours wee taste and therefore worke a kinde of religious feare and restraint, whereas in the other kind, that comes to passe, which the prophet speaketh, *Latanur & exultant, immolans plagis suis, & sacrificant rest suo.*

Thirdly, because that which cometh vnto vs without our owne vertue, yeeldeth not that commendation and reputation, for actions of greate felicitie may draw wonder, but praiselesse, as *Cicero* saide to *Cesar*, *qua miremur, habemus, qua laudamus expetamus.*

Fourthly, because the purchases of our owne industrie are ioyned commonly with labour and strite which giues an edge and appetite and makes the fruition of our desire more pleasant, *Suauis cibus a semetipso.*

On

### *A Table of the Colours.*

On the other side there be fower counter colours to this colour rather the reprehensions, because they bee as large as the colour it selfe, first because felicity seemeth to be a character of the fauour & loue of the diuine powers, and accordingly worketh both confidence in our selues and respect and authority from others. And this felicitie extendeth to many casuall things, whereunto the care or vertue of man cannot extende, & therefore seemeth to be a large good, as when *Caesar* saide to the sayler, *Casaremportas et fortunam eius*, if hee had saide, *Et Virtutem eius*, it had beene small comfort against a tempest, otherwise then if it might seeme vpon merite to induce fortune.

Next, whatsoeuer is done by vertue and industrie, seemes to be done by a kind of habite and arte, and thereupon open to be imitated and followed, whereas felicitie is imitable: so we generally

*of good and euill.* 46

ly see, that things of nature seeme more excellent then things of art, because they be imitable: for, *quod imitabile est, potensia quadam vulgatum est.*

Thirdly felicity commendeth those thinges which cometh without our own labour, for they seeme gifts, and the other seemes penyworthes: whereupon Plutarch sayeth elegantly of the actes of Timoleon who was so fortunat, compared with the acts of Agesilaus and Epaminondas, that they were like Homers verses they ranne so easilie and so well. And therefore it is the word wee giue vnto poeie terming it a happy veine, because facilitie seemeth euer to come from happinesse.

Fourthly, this same *præter spem, vel præter expectatum*, doeth increase the price and pleasure of many thinges, and this  
E cannot

*A Table of the Colours.*

cannot be incident to those things  
that proceede from our own care  
and compasse.



10 *Gradus prinationis maior  
videtur quàm gradus di-  
minutionis : & rursus  
gradus inceptionis maior  
videtur quàm gradus in-  
crementi.*



Tis a position in  
the Mathemati-  
ques that there is  
no proportion be-  
twene somewhat  
and nothing, ther-  
fore

fore the degree of nullitie and quidditie or act, seemeth larger then the degrees of increase and decrease, as to a monocolos it is more to loose one eye, then to a man that hath two eyes. So if one haue lost diuers children, it is more grieffe to him to loose the last then all the rest : because hee is *pes gregis*, And therefore Sybilla when shee brought her three bookes, and had burned two, did double the whole price of both the other, because the burning of that had beene *gradus primationis*, and not *diminutionis*. This colour is reprehended first in those things the vse & seruice whereof resteth in sufficiencie, competencie, or determinate quantitie, as if a man bee to pay one hundreth poundes vpon a penaltie, it is more to him to want xii. pence, then after that xii. pence supposed to bee wanting, to want ten shillings more : so the decay of a mans estate

E 2      see. nes

### *A Table of the Colours*

seemes to be most touched in the degree when hee first growes behinde, more then afterwarde when hee proues nothing worth. And hereof the common formes are, *Sera in fundo parsimonia*, and as good neuer awhit, as neuer the better, &c. It is reprehended also in respect of that notion, *Corruptio Vniuersi, generatio alterius* so that *gradus primarum* is many times lesse matter, because it giues the cause, and motiue to some new course. As when Demostenes reprehended the people for harkning to the conditions offered by king Philip, being not honorable nor equall, hee sayeth they were but elementes of their sloth and weakenesse, which if they were taken away, necessity would teach them stronger resolutions. So Doctor Heclor was wont to say to the Dames of London whē they complained they were they could not tell how, but yet they could



*of good and euill.* 48

coule not endure to take any  
medicine, hee woulde tell them,  
their way was onely to bee sicke,  
for then they woulde bee glad to  
take any medicine.

Thirdly, this colour may bee  
reprehended, in respect that the  
degree of decrease is more sensi-  
tiue, then the degree of priuasi-  
on, for in the minde of man, *gra-  
dus diminutionis* may work a wa-  
uering betweene hope and feare,  
and so keep the mind in suspence  
from settling and accommodating  
in patience, and resolution: here-  
of the common formes are, *Ber-  
rer eye out then alwaies ate*, make  
or marre &c.

For the seconde braunch of  
this colour, it dependes vpon  
the same generall reason: hence  
grew the common place of extol-  
ling the beginning of euerything.

*Dimidium facti qui bene cepit  
habet*

k 3

### *A Table of the Colours*

*haber.* This made the Astrologers so idle as to judge of a mans nature & destiny by the constellation of the moment of his natiuitie, or conception. This colour is reprehended, because many inceptions are but as Epicurus tearmeth them, *tentamenta*, that is, imperfect offers, and essaies, which vanish and come to no substance without any iteration, so as in such cases the second degree seemes the worthiest, as the body horse in the Carte, that draweth more thē the fore-horse, hereof the common formes are, *the second blow makes the fray, the seconde words makes the bargaine, alter principium dedit, alter modum abtulit, &c.* Another reprehension of this colour is in respect of defatigation, which makes perseverance of greater dignity then inception, for chaunce or instinct of nature may cause inception, but settled affection or iudgement maketh

of good and euill. 49  
maketh the continuance.

Thirdly, this colour is reprehended in such thinges which haue a naturall course, and inclination contrary to an inception. So that the inception is continually euacuated and gets no start, but there behouueth *perpetua inceptio*, as in the commo forme: *non progredi, est regredi, qui non proficit, deficit*, Running against the hill: rowing against the streame, &c. For if it bee with the streame or with the hill, then the degree of inception is more then all the rest.

Fourthly, this colour is to bee vnderstoode of *gradus inceptions a potentia, ad actum comparatus, cum gradu ab actu ad incrementum*.

For otherwise, *maior videtur gradus ab impotentia, ad potentiam, quā a potentia ad actum.*

FINIS.



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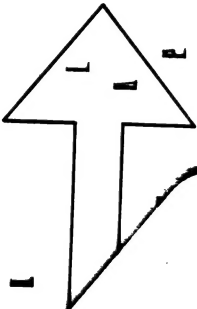
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